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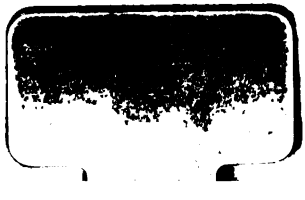

THE KINGDOM OF HEAVEN AMONG CHILDREN:

OR,

TWENTY-FIVE NARRATIVES OF A RELIGIOUS AWAKENING IN A SCHOOL IN POMERANIA.

FROM THE GERMAN,

BY

CHARLOTTE CLARKE.

LONDON:
B. WERTHEIM, ALDINE CHAMBERS,
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INTRODUCTION.

As some of the readers of the narratives related in this little Work may be more favourably impressed by them if they are convinced of their truth, the Translator begs to mention that the relator of them is well known to the Count Von-der Recke Von Volmerstein, whose excellent Institution for orphans and destitute children at Düsselthal Abbey, near Dusseldorf, has made him known to a large part of the Christian public as a faithful, self-denying follower of his Lord and Saviour; and to him the manuscript was given, to be printed at the press at Dusselthal, should he consider it calculated to be useful to the many souls committed to his charge, as well as to others into whose hands it might fall. Particulars of the above

mentioned interesting Institution may be found in the History of Dusselthal Abbey, published by Nisbet in 1838, and sold for the benefit of the Establishment. There are at this time from 150 to 160 children in it; and since its foundation in 1822, more than 1000 young persons have been sent from it into the world, who have, with very few exceptions, gained respectable livelihoods, either in service, or by the many kinds of trades which they have been taught there, according to their different tastes and abilities.

PREFACE.

To him who willingly hears or reads about the kingdom of Heaven, I will relate some facts that may interest. I am not speaking of the kingdom of Heaven above, but of that which Jesus Christ, the Son of God, has set up on earth among us sinners; and which gives forgiveness of sins, life, and salvation, to every one here below. Oh! listen, Parents and Teachers—yea, all who have grown up in the Church of Christ—to the great things Jesus, the friend of children and of sinners, has done. You in particular, dear children, give ear, and profit by what you hear; to you principally I will speak. Perhaps through these narratives you may first be induced to consider about the kingdom of God, and early seek to gain a share

in that salvation which the Lord Jesus has gained for you with his blood, and which your Heavenly Father has destined for you from eternity.

THE AUTHOR.

THE KINGDOM OF HEAVEN,

ETC. ETC.

I.

LIFE AMONG THE DEAD.

"He set me down in the midst of the valley which was full of bones—and, lo, they were very dry. And he said unto me, Son of man, can these bones live?—Prophesy upon them, and say, O ye dry bones, hear the word of the Lord; and I prophesied, and the breath came into them, and they lived."—Ezekiel xxxvii.

As Assistant-Master in a Free School, I instructed two classes, consisting, together, of one hundred and twenty children, of from ten to fourteen years of age. All these children were in life, and yet were dead,—they were alive to the world—they were not dead to that which is earthly and carnal—the play-ground was all life. In the school hours, instruction of all kinds was given them. They were well acquainted with the history of the world; with

Geography, Natural Philosophy, Mathematics, German, French, and Latin; but though so alive to worldly objects, to heavenly ones they were dead. About the God of heaven and earth they troubled not themselves; inquired not after him; prayed not to him. His Word they learned by rote, but took it not into their hearts. And thus have I ever found it in all schools with most of the pupils; and you, dear children, who read this, may be like many of my scholars. Oh that I could impress those words of the Son of God upon your hearts! Mark viii. 36: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Hear, then, how it was with my scholars, and learn from them. In the hours for religious instruction, as well as occasionally at other times, I sought to impress upon their minds that all men are sinners by nature; that they must all repent, and be born again, "or from above," in order to be saved. At first they understood but little of what I said; then they learned it by heart; remaining, however, just in the same state; not one mourned for his sins, and said, "What shall I do to be

saved?" "If I remain in my sins, I shall be lost for ever." This deeply grieved me; and often with tears I supplicated the Lord, and said, "Lord, have mercy upon them; open their eyes and hearts to thy truth." One winter evening, as I sat sorrowful and grieving over them, I heard a bustle upon the staircase, and then a knock at the door; and behold who was there? Eight boys with their Bibles under their arms. They answered my question of what was their business, by saying, "You have often exhorted us to turn unto the Lord; we find also in the Bible that no man, without being born again, can enter the kingdom of heaven. As we would gladly be saved, we come to you to be instructed what to do." I heard this with indescribable delight, and directly began doing as they requested. First I said, "You are now like the Jews in the Acts of the Apostles, (ii. 37), who said to the Apostles, 'Men and brethren, what shall we do? Peter answered, Repent and be baptized every one of you in the name of the Lord Jesus Christ.' And thus the Apostle of the Lord speaks to you also, and directs you what to do to be saved. Now it is not necessary for you to be

baptized, as you have been already; but you must believe as in Mark i. 15, 'Repent ye, and believe the Gospel.'" We now conversed upon Repentance as the first necessary step to salvation. I pointed out to them Acts xvii. 30, that all men are commanded to repent; that man, through repentance and faith alone, can obtain forgiveness of sins; and that, without genuine repentance, he is in the greatest danger of being delivered up to the wrath to come. (Matt. iii. 7—10.) Oh! dear reader, reflect upon this, as these children reflected; and inquire, as they did, "What is then true repentance?" Repentance is turning from sin—conversion. In his natural state—that is, as long as man is unconverted, not filled with the Spirit of God—he is dead in sin, and under the wrath of God. (Ephes. ii.) He sins without intermission, though he is not sensible of it. In this state he cannot be saved, but he is not frightened at the prospect of hell: Job xxi. 13, and following verses. Now if a man, through the grace of God, acknowledges his sins, like David, (Psalm li.) so that he not only sees with the understanding that he has broken God's commandments, and richly deserves his everlasting

wrath, but feels it in his heart that (Psalm xxxviii. 4) his iniquities are gone over his head; that as a heavy burden they are too heavy for him to bear; so that he earnestly desires grace, and forgiveness, and a clean heart, (Psalm li.), and seeks accordingly to walk uprightly; he it is who repents truly. When I asked the children if they found themselves under these circumstances, they answered, "No." They explained that they saw clearly they had sinned; and they were so wicked, they trembled with terror before God: they could not believe. I said to them, "Knowledge of sin comes through the law; and God opens our eyes in answer to our prayers, as when David said, 'Lord, open thou mine eyes, that I may behold the wonders of thy law.' Let us kneel down and pray together, and then before Him examine ourselves by his Ten Commandments." They now all kneeled down with me; and I called upon the Lord to grant us penitent hearts, and prepare us for this great duty. I then explained the Commandments. In the first, I described to them the majesty and holiness of the living God, and our obligations to fear him above all beings. They soon acknowledged they had

never possessed that holy fear which would prevent their grieving the Lord by sin. I then pointed out to them the love of God, which had not spared his only Son, but had given him for us all, and our duty to love him in return above all things. They could not say that they had truly loved God above all things. I went on explaining the other Commandments; pointing out to them how sinful it was to put no trust in our faithful God—to take his name in vain—to profane his Sabbath—not to honour their parents—to hate or bear ill will to their neighbour—to be unchaste, &c. But behold, I had scarcely reached the Seventh Commandment, when all around began to weep aloud, and one declared after another, "I have broken all God's laws; I have kept none; I shall certainly be lost." Only two remained indifferent, thinking still there was much that was good in them; to which, indeed, they said, the Teachers themselves had given testimony. I wept with those who wept, and rejoiced with the angels in heaven over the sinners who repented. "You will not be lost," said I to them; "what you now experience is repentance. Jesus is come to save sinners. He hath delivered you

from the curse of the law—has destroyed the handwriting that was against you. You are become righteous through faith; only believe, and you are forgiven; you are accepted, and your names are written in heaven." However, they still continued to weep, and did not comprehend my words. When I inquired of any one of them, "Do you not, then, believe that Jesus Christ hath saved you, a poor lost condemned sinner, from all your sins?" the answer was, "I cannot." Then I said, "This belief will not come from yourselves, it is the gift of God;" and knelt down with them, earnestly to entreat the Lord to grant them faith. They were visibly moved during the prayer; and when we ceased, I asked one of them, "Now, canst thou believe?" He answered, with tears of joy, "Yes, now I believe what is written, that Jesus Christ cleanseth from all sin; and that all who believe in him shall not be lost, but inherit everlasting life." All the six declared the same, who had before so deeply felt their guilt; but the two who had not yet fully acknowledged their sins, could not now rejoice in believing. To me all this was—and is to this hour—as a blessed dream; and had I

belief as the others. All were industrious, obedient, and affectionate in the school. What they knew to be sin they carefully avoided; and every evening they came to me with their Bibles, that I might further inform and ground them in the truth. One day I was informed these children were going to part with their skates, as they considered skating a worldly amusement, which they now were unwilling to enter into. I rejoiced at their zeal; yes, I became often ashamed on account of it. In this case, however, I pointed out to them that skating might be pursued as a healthy exercise. It is another thing with regard to dancing, and such kind of amusements, by which, among unmixed worldlings, one is so much exposed to the danger of sinning, and being induced to love the world. This they indeed felt. Oh that all who call themselves Christians would be thus careful to enter in at the narrow gate, and to walk in the strait way which so few find, and yet alone leads to heaven!

To all children and young people, I exclaim and entreat, O! fear and avoid every pursuit, every person, that may turn your heart from Jesus. You are now at the age when passions

to intercede earnestly for his unbelieving parents, brothers, and sisters. Upon this the other also warmly supplicated that grace might be bestowed upon his aged grandmother. All these children spoke with the other scholars upon their state before God, and affectionately exhorted them to repentance. One of them came to me one day, who had saved up his money to buy tracts. When I asked him what he would do with them, he said he could not so well represent to the other children what is necessary to salvation as is done in these little publications, and he wished earnestly they might become as happy as himself; therefore he would give them these books. He continued repeatedly to do this; and thus *his* love to the brethren was the means of bringing many a child to the Lord Jesus Christ.

He who, as a sinner, rests entirely in the sacrifice of our blessed Lord, has found the faith that produces good works. Thus blessed, thus strong, is even a child who can truly believe; for the faith that points to the Saviour is all powerful.

he should be punished. The boy came to me much distressed, and related this. He said, "If I should suffer punishment for the Lord's sake, yet will I not forsake him. I am come again to you." But I said to him, "My child, I advise you to obey your father, and keep away from me. You believe in your Saviour, you must not forsake him. Earnest, fervent prayer, and searching the Holy Scriptures, you must never for one day neglect, even if it is forbidden you to do it; for you must obey God rather than man; and he who forsakes not father and mother for the Lord's sake, is not worthy of him. My instructions you have daily in the school, and indeed it would be very desirable if you could come to me in the evenings; but that also the Lord can easily accomplish if he wishes, for he turneth the heart of man as the water-brooks: therefore pray to him to turn your father's heart, so that he may allow you to come again." "Ah!" said he, "I did not think of that; I will do it directly." The next day he came to me with a joyful countenance, and said, "The Lord Jesus has heard my prayer — rejoice with me. My father said to me this morning, 'My son,

V.

THE OVEN.

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts xi. 21.

THE number of boys which came to me soon amounted to about fifty; the work became too much; I could not suffer them to come daily, and after a time decided they should assemble for an hour every Sunday afternoon. Besides this, they were accustomed to meet together for prayer, singing, and reading aloud the Holy Scriptures. As many of the boys had conversed seriously with their sisters, there arose soon among the girls a hunger and thirst after the Word of God. They entreated me to grant them likewise religious instruction. I at first refused, as I was not their teacher. Soon, however, I heard to mv astonishment that they assembled together in a bakehouse, where the baker's son, from the oven—which, for want of any other place, formed the pulpit—delivered the explanations upon the passages in Scripture which I had before given to the boys. As I could not help fearing this plan might lead to some errors, and I also grieve

them by declining to instruct them upon those subjects which their teacher did not enter into, I suffered them also to come to me when I dismissed the boys, and there were soon as many who believed of one sex as the other. Among these children were, however, many who were only excited; and felt some desires after holiness, without their hearts being renewed. In what destructive company to their souls do many young persons pass their early years! But these children dwelt in blessed communion, seeking to edify one another. Oh that children who read this, instead of following the crowd into that broad way that leadeth to destruction, would join together in concert in coming to the Lord—to that Lord "who alone can save them."

VI.

SUDDEN DEATH.

"Watch, therefore: for ye know not what hour your Lord doth come."—Matthew xxiv. 42.

NOTWITHSTANDING the regular and holy life of so many children, a great many still remained quite indifferent in their sinful way of life.

One boy, whom I asked if he would not also turn to his Saviour, said, "He was too young; when he was older, then he would become religious." Thus perhaps many a child, and many a grown person, thinks, into whose hands these little histories may fall—would that all who read them would take heed to the voice of the Lord! "Watch; for ye know not what hour your Lord will come." Think of Lot's wife: "Behold, I come as a thief in the night." A fine, lively, well principled boy was one day, in the school, pressingly exhorted to attend to the Word of God, and told he could not know how long he still might have for repentance. "Oh," said he, laughing, "I shall certainly not die so very soon." But remark— scarcely had an hour past than he felt himself unwell, complained of head-ache, begged to be allowed to return home, and then was obliged directly to go to bed; his mother undressed him, and observing his body full of an eruption, sent for a physician, but before he arrived the boy was dead. And oh! dear Readers, beware, lest it be thus with you, and your souls be still unprepared; and you come to that place where wailing and gnashing of teeth are eternal. Hasten, chil-

and teach me.' He will then pour down upon you the spirit of grace and of supplications, so that you will be able to pray from the bottom of the heart, and with faith. The next morning, the boy came again to the entrance of the school; looked very happy; and stepping up to me, said, "Now I can pray." I have acknowledged all my sins to the Lord Jesus, and can believe." Hasten then, all ye cold-hearted, to bow the knee, and call for the help of the Spirit; and soon you will have power to tread the narrow path that leads to heaven.

VIII.

THE LITTLE ROPE-MAKER.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."—1 Peter iv. 13, 14.

VERY frequent in prayer was the little son of a rope-maker, whose wicked father, given up to drunkenness, was heard to say, to his own shame, and his child's glory, "I know not what is come to my son. He was a cunning,

parents. Among my pupils was the son of a linen-weaver: his parents were dead in trespasses and sins—no one prayed in the house. The eldest son, aged thirteen years, came however, while in the school, to the knowledge of his Redeemer, and from that time prayed most diligently. His little brother slept with him in a chamber up stairs, and complained to his parents: "Father—Mother—I can never now get to sleep directly of a night; for my brother kneels down before his bed, and talks so long with somebody." One evening the curious parents crept softly after him, and listened at the door, and heard him fervently praise his gracious God for all his goodness, and then pray with such earnest supplications for his parents, for his brothers, and for all men, that they could not refrain from tears, and told their youngest son never to disturb his brother while thus employed, became themselves more serious, and laid no more stumbling blocks in the way of the pious boy. Let all who honour the Lord Jesus, hear this with thankfulness and praise: and oh that the whole world might experience the everlasting Sun of his grace!

and did not answer. The second child answered, "No." The others looked down, and remained silent. However, when I asked the little Henry, about thirteen years of age, but very small, he answered, with sparkling eyes, "Yes, I shall go to heaven." "You go to heaven!" said I; "Do you remember how idle you were only a quarter of a year since? Then I was obliged to punish you very much. How many more sins has God seen in you. *He* has still more reason to punish you." "Yes, said he, "I have committed sins enough, but I have heartily repented of them all; and since I turned to the Lord Jesus, been very careful to avoid sin." I was quite astonished at this boy. Of his conversion I had not known, but this I remembered directly, that for some time past he had been very industrious in the school, and very obedient and affectionate. "Do you believe now in the Lord Jesus?" inquired I, further. "Yes," said he, "I believe Jesus Christ hath redeemed me, a poor lost condemned being, from all my sins, from death, and from the power of the devil." This he said so freely and joyfully, that the tears came into our eyes for joy. I in-

quired further, "Are you able, for your faith's sake, to endure persecution; for if you love the Lord, the world will hate you." "Oh!" said he, "only on Sunday last I had a great quarrel with my brother Augustus on this account." They had, it appeared, conversed about my Sermon. The elder brother, Augustus, had spoken ill of it. Henry had defended it, and had made some remonstrances with his brother upon his sins; which the latter had taken ill, and said, "Behold, you indeed teach me,—don't you sin also?" Upon which Henry answered, "I sin indeed, also; but, since I have sought the Lord, not willingly; and as I now have faith, all my sins are forgiven." His animated countenance, while saying this, was quite refreshing to look upon, and his joyful faith shamed us all. We could not for a moment doubt that to him mercy had indeed been vouchsafed, and could not do otherwise than praise the Lord for his great goodness, and exhort the dear little Henry ever to remain true to his Saviour. The children now received their presents, and all went quietly away but Henry, who seemed deep in thought. I told him he should only thank the Lord Jesus for his gifts;

but he said, "I must also thank you, as he has given them to me through you."

What do you think, dear children, who read this account of little Henry? Are you not also lost sinners, who are called to mercy? Will you not also be saved? Oh come, come all to the Saviour. Do not delay.

XI.

THE PUNISHMENT.

"Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you."—Matt. v. 44.

It was necessary, upon one occasion, that Henry should be kept in for punishment. The Master had been obliged to go out of the school, and had given the superintendance of it to the first in the class; and commissioned him to write down the name of every one who should speak during his absence. Henry had inquired something of the boy next him, respecting the orders of the Master; was remarked; his name was written down; and he must suffer punishment, together with the other boy, a shoemaker's son. To the latter

he said, "We have certainly sinned in this matter;" but, answered the other, "We were not talking idly." "True," continued Henry, "but the Master had forbidden that we should speak; we have grieved the Lord Jesus by disobedience, we will intreat his forgiveness." Kneeling down, they entreated for pardon of their sin, which they with tears acknowledged. A bigger boy had listened at the door, and, as they came out, jeered at them for their weeping and praying. "You are so big," said Henry, "you ought to be ashamed to laugh at us. You would do better to repent of your own sins." The great boy was going to beat them for this, as I came up. When the school in the afternoon began, Henry was not there; but the scoffer was. I inquired of the boys (all of whom did not know of this circumstance), "What do you think, children? Is it right when any one sees that he has grieved his God by sin, with tears to entreat for pardon?" All answered, "Oh yes, that is right, that is good!" "But if another laughs at this? jeers at repentance? even fights and quarrels about it?" "Oh, that is shocking!" "Now this great boy has done so — he shall, after school,

be kept in for punishment." In the meantime Henry had heard this, and said to me, "Oh, Master, do not punish him! He has jeered at me in his ignoranee—he knows not the truth—nothing better can be expected from him." Oh, Reader, go thou and do likewise. As thy God hath mercy upon every sinner, as the great Friend of man himself had mercy upon his murderers; so must the Christian forgive, and not seek to revenge himself upon those who oppose him, and bear him enmity.

XII.

BEGGING.

"There shall be no beggar among you."—Deut. xv. 4.*

BEGGING is certainly sin, if done from an inclination to indolence; but as the little Henry begged, it was not sinful. His mother knew not her Saviour; she was dead in sin, and lived in the greatest poverty. She had neither for herself or children food and clothing; and obliged Henry to go about the country to beg for anything he could get. In what manner

* Luther's version.

he did this, the Reader may see from an example of one of the days thus spent. Before he left home, he prayed to the Lord Jesus to watch over him, that he might not sin with other often wicked boys, whom he usually met with on the road; that "he would guide him by his Holy Spirit, in going out and coming in. He then took up his begging bag, and went to another boy who was also sent out to beg. This boy was by nature very quiet; he loved God's word, and suffered himself willingly to be guided by Henry; and they set off together upon the road leading out of the town. Many other begging children joined them, but Henry remained a little behind. A peasant, who was going to the town, passed them. No one saluted him but Henry, who remembering that a servant of the Lord should be friendly towards every one, kindly wished him good morning. The peasant stopped a moment, resting upon his staff, looked at him with surprise, and said, "How is this? All the others pass by without notice, and you salute me civilly; for this you shall be rewarded: come here." He drew out his purse, and gave him a penny. Henry exclaimed, "O dear sir, I did not salute you that I might

receive anything." "That does not signify," replied the peasant; "I give it you, however, for it." At this the others were very much ashamed. When they approached the first village, the other children were far before on the road, and Henry and his friend remained alone. They kneeled down by the way-side, and entreated the Lord that he would be with them, and grant that in the village they might receive liberal gifts; for they knew he could dispose the hearts of men to be friendly towards them, as he can turn the water-brooks. With confidence they entered the village. Every one gave something willingly to them, and soon their bags were filled, so that they could have returned home much sooner than the other children; but Henry had a message to deliver to an uncle, who lived in a village near, which rather detained them. As the two boys were returning to the town towards evening, they met with the sons of a pious master bricklayer, with some other well disposed children, who had been to work for their parents in the country; so that there were seven of them. They inquired first from each other from whence they came, &c.; after which, Henry

said, "We will now amuse ourselves with the word of God." He then related histories from the Bible, questioned the others about them, and spoke to them so affectionately that they were all well pleased and entertained. At last he said, "What a good God is our Lord Jesus; he has from the beginning dearly loved us; let us then think upon what he has done for us, wicked as we are. He came upon the earth, took upon him our flesh and blood, and died upon the cross for us, that we for our sins should not be punished and condemned. How much hath he suffered for us! Can you reflect upon his bleeding body hanging upon the cross as a curse for man, without your hearts being almost broken?" In saying this, the tears came into his eyes. "Oh!" continued he, "we are not worthy of his daily goodness towards us; this day has he again blest us, and bestowed upon us all that we needed; come let us fall down and thank him for all his benefits." With these words he knelt down, the other children with him; and in a beautiful prayer, praised the Lord, thanked him, and prayed that he would keep unto the end those among them who had faith in his name; and to the

others grant his grace that they might repent and believe. All were much affected at this; and when they arose, and continued their way, Henry said unto them, "Now let us raise our voices in a song of thanksgiving to the Lord." Upon which they sang the hymn, "Praise the Lord, the mighty King of kings," and returned rejoicing to their homes.

XIII.

ROAST MEAT AND WINE.

"What things were gain to me, those counted I loss for Christ. I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."—Phil. iii. 7, 8.

THE desire of little Henry to grow in the knowledge of the Lord rejoiced me greatly. Oh did you, all children, all grown-up persons, but possess this, how happy would you be! Henry was accustomed now, not only to attend diligently to every sermon, and other means of religious instruction, but also diligently to study the Scriptures. Sometimes he met me in the street as I came out of school, and inquired about some passages which he could not find, or could not understand. One evening his brother Augustus was with him, and asked,

eat and drank with him good roast meat and wine. Compared with that, I have certainly been badly off since my mother sent for me to earn her living by begging; yet it was lucky for me that I came here, or I should not have heard of our dear Saviour;—here, faith in him has been granted me. I will rather go all my life in rags, and suffer want, if I can but preserve my faith and be saved; than have every day roast meat, wine, and all sorts of good things, and be lost." Oh how blessed are those who, with the little Henry, think it more blessed to go to the Saviour, than to enjoy the pleasures of sin for a season! "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the spring of water shall he guide them." (Isaiah xlix. 10.)

XIV.

ZEAL FOR THE MISSIONARY CAUSE.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15.

My dear pupils had scarcely heard of the poor heathen, of whom still so many are without

the blessed Gospel, than they offered up prayers for them, and brought gifts to promote the efforts of those who seek to give them the knowledge of their Saviour. Little Henry also brought an offering. "How!" said I; "you have nothing yourself, and yet have brought something for the heathen." "Oh," said he, "I have faith: I know the Lord Jesus: I have everlasting life;—but it grieves me that these poor heathen, who are our brethren, should be lost in their sins." When I inquired from whence he had money, he answered, "I was thinking yesterday of the poor heathen, and became much affected at their misery, and laid it before the Lord whether I could not do something for them; and then it struck me I could as well beg for them as for my mother, they need it much more. Just then I met with the minister of the next village, and said to him, 'Dear minister, be so very kind as to give me a halfpenny for the poor heathen?' He replied, 'How! you beg for the heathen? you will keep it for yourself.' 'No,' said I; 'you can inquire in the town whether I do not give it directly to the Missionary Society. I do it entirely out of pity for the poor heathen.

Then he was moved, and gave me money." Another time Henry brought three-pence; one could read in his eyes the truth of the saying, "It is more blessed to give than to receive." "Where did this money come from," I inquired? "I have honestly earnt it," he replied. "Yesterday I did a great deal of work for my uncle, for which he gave me sixpence; and I determined to give half to my mother, and half for these our poor ignorant fellow-creatures." Oh, dear reader, what are your feelings? have you compassion for the heathen? do you give thus freely for the Lord's service. Intreat him without delay to incline your heart to act as the little Henry. He who loves the Lord, is merciful, and will find in life and in death mercy from God. He who closes his heart to the wants of others, and helps them not, will suffer the eternal judgment of God.

XV.

AUGUSTUS THE MISSIONARY.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah vi. 8.

AMONG the children who had become regenerated, many at a later period made appli-

cation to become Missionaries; but some of them had not the qualities necessary for this service. Augustus, however, the brother of our dear little Henry, was selected by the Lord to be a messenger to the heathen. He had been apprenticed to a slipper-maker to learn that business, when, through a conversation with his brother Henry, he first became spiritually inclined; and it was while he was receiving instruction on Missionary subjects that his eyes became fully opened to his own sins. From the time he believed, he was continually thinking of the heathen; he often felt, while at his work, as if he was in the midst of Negro children; and in imagination related to them the history of the Lord Jesus. His desire to carry them the blessed tidings of salvation increased daily; though fearing it might arise from presumption, he prayed against it. I looked upon it as a call from the Lord, that Augustus possessed greatly the power of convincing others of their sins, and of clearly representing the Lord Jesus to them. He was for a time with me, and afterwards four years in the Missionary Institution in Berlin, for instruction. At present he is in South Africa,

and a blessing attends his labours. His brother Henry, who is at this time assistant to a cooper, thinks of following him. I recommend these my two pupils to the intercession of all my dear readers. Often do I think of them—so far from our circle; travelling from valley to valley, from forest to forest; in the midst of difficulties and dangers; speaking comfort to those who sit in darkness, and in the valley of the shadow of death.

XVI.

THEOPHILUS AND HERMANN.

"Out of the mouth of babes and sucklings thou hast perfected praise?"—Matt. xxi. 16.

THE awakening among the elder, soon spread itself among the younger, children. The little Theophilus, three years of age, knew and loved the Lord Jesus. He suffered very much from his eyes, which for fourteen days were quite closed by the complaint in them. During this period his mother found him one day sitting alone in the room, with the most cheerful countenance possible. She called his father to observe this; and said to the child, "What are you so pleased

XVII.

THE APOSTATE.

"Hear, O heavens; and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Isaiah i. 2.

HAVE you ever seen a tree of which all the blossoms became fruit? were not many destroyed through insects, storms, and bad weather? You will not be surprised to hear that many of these awakened children have fallen from the tree of life. Joyfully have I written the above narratives, but painful will be to me the relation of the following. I say with Jeremiah ix. 1: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." I will relate them, however, for the warning of all my dear readers. "Let him who thinketh he standeth take heed lest he fall; he who perseveres unto the end shall be saved." But to persevere is not easy. "Satan walketh about like a roaring lion, seeking whom he can devour;" therefore the Lord saith, "Watch and pray, that ye fall not into temptation." So long as the children remained in the school, they held fast their be-

lief; but when persecution for the word's sake arose, according to the words of the Lord, they fell away. The boy who, so full of love and zeal, gave religious instruction in the bake-house to the girls, went to a tradesman to learn a business; since that I have very seldom spoken with him. By degress the love of the world has again possessed his mind, the candle-stick is thrown down from its place, the light is in him extinguished; he walks with the world in the high-road, the broad way that leadeth to destruction. Oh that he still had ears to hear! that I could be with him, and could convey those words of the Lord Jesus into his heart: "Remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly;" the Lord calls still, "Turn ye again now, every one from his evil way, and from the evil of your doings; but he can be angry as he is merciful; therefore awake up, thou that sleepest, rise up from the dead, that Christ may again give thee light." This would I say to my dear Julius, who was one of the boys that would part with his skates. He grieves me greatly, all in him seemed so promising: he was, while

unconverted, so violent; when he became a believer, so gentle, serious, and zealous. After his confirmation, his parents, in their frightful blindness, employed themselves constantly in trying to draw him back to the world; they constrained him to enter into its so-called pleasures. Oh! had he but have called in earnest upon the Lord Jesus, for strength to withstand, he would have conquered; but he neglected prayer, and is going on to the whirlpool of destruction. In order to weaken the calls of conscience, he very soon rushed into the most intoxicating pleasures around him; but Jesus, the good Shepherd, would not give him up. In the church he was so moved through a sermon, that he came once more to me, with many tears acknowledged his sins, and promised again to turn to the Lord. But he has not kept his word: he suffers not Jesus, who would reward him with everlasting mercy, to reign in his heart; but Satan, the enemy of souls, who will plunge him in eternal perdition. Now he enjoys not the peace of God; has no joy in the Holy Ghost; grows not in Jesus, and gathers not up treasures for the world to come; but heaps up for himself wrath for the day of wrath, and the

in schools; but, soon drawn aside by worldly companions, returned to unbelief. Others, whose temporal affairs prospered, became vain and ambitious; by degrees they grew faint in their religious duties, and at length fell away also. Some even, who at a later period studied for the Ministry, after a time lost the love of their Saviour from their hearts. With most of them the words of the Lord quoted above were visibly accomplished. It was worse with them than before. They were not only more unsusceptible of the truth, but had a bitter root of enmity against the cause of Jesus in their hearts. Some of them led dissolute lives; some have become wicked mockers, and have so forsaken their Maker, that they neither pray, nor hear the word of God. To some has the Lord already said, "Hew him down; why cumbereth he the ground?" One, who was indeed less misled by others—for he willfully forsook the Lord—soon fell into the vices of drunkenness, play, and debauchery, and lost his right understanding. The Lord still spares most of them with long suffering and patience; because "He wills not the death of a sinner, but rather that he should turn from his wickedness, and live."

He seeks to bring all back to him by mercy and chastisement: the vine-dresser prays still for the unfruitful fig-tree: "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that, thou shalt cut it down." (Luke xiii. 8.) "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." For God is a righteous Judge, and a God who daily threatens. If a man will not be converted, then he has his sword sharpened, and his bow bent and aimed; and has placed therein deadly arrows. His dart has he prepared for destruction; therefore to-day hear ye his voice; harden not your hearts; and let him who hath faith, take heed lest he fall, and think daily of the verses in Hebrews x. 25—28. "Let us not forsake the assembling ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

O ye lost sheep, come back to Jesus; he continues to call to you: "I will not hate thee, child of sin: awake from your sleep; acknowledge thy need and guilt; and seek nothing but my grace."

XIX.

THE RECLAIMED SINNER.

"Rejoice with me; for I have found my sheep which was lost. For this my son was dead, and is alive again: he was lost and is found."—Luke xv. 6, 24.

WHEN some persons hear of an awakening among children, they are accustomed to shake their heads and say, "We do not think much of that; they will go back again." Such persons may, if they read these narrations, think their opinion is confirmed in the two examples above given. I however earnestly beg them not to judge so hastily; not to estimate so lightly such awakenings. A tree full of bloom is a pleasing object; though there should be no fruit upon it, it is adorned by the Lord, and therefore worthy of admiration. We regret very much, and have reason so to do, if storms come, and cut off the blossoms, and destroy the

foliage. Certainly one often says in the Spring, "No fruit can remain upon this tree; but what do we see in the Summer and Autumn?"—a plentiful produce. The Lord will not only give us flowers to rejoice in, but abundance of fruit. Thus he in all ages awakens souls, which will be gathered as wheat into the heavenly garner. Awakening from sin is ever God's work; where it is ~~newly~~ begun, it will be carried out. Of the converted children, many remained true to the Lord; of those who fell away, I will relate some further examples. The boy who was so anxious about his school-fellows, and with his spare money bought Tracts to distribute among them, became, after confirmation, apprenticed by his father to the town musician.* His companions were a very wild set. They jested incessantly at the pious boy, whose courage soon began to fail; and as he found neither time nor opportunity to associate with true Christians, and thus strengthen his faith, he gave up to his companions, laughed at their jokes, and began himself, after a time, to join in making

* The Reader will recollect that many of the customs referred to in this little work, are different to those of England.

them, until at length he became a decided scoffer, and lived also a most dissolute life. Afterwards he entered the army, and was appointed hautboy player in a neighbouring town. I had not heard of him for a long time; but as I one day sat very busy in my room, there came in a tall soldier, whom I soon recollected to be my former pupil. "Are you there," I said; "I rejoice that you again seek me?" He paused; became very pale; and looked so like fainting, that I sprang towards him, and placed him in a chair. When he was a little recovered he said, "I came to ask you if there can still be any hope for me." I answered, "Yes, with the help of the Lord Jesus;" but as he was yet too ill to converse, I conducted him to his parents, and promised to see him again very soon. When after a day or two I repeated my visit, he spoke as follows. "Since I fell away from the Lord, I have had no rest; I have entered into all kinds of dissipation, to overpower my conscience, but in vain. I would have persuaded myself that the word of God was only written by men; that my early views proceeded from superstition; but all these efforts failed to give me comfort. As a soldier, I have always been uneasy

at heart; and have often thought, You are certainly lost, but you cannot turn back. However on Sunday last, while the clock struck, and I should have blown upon my instrument before my regiment, I became so miserable that I could hold out no longer; and have to-day begged for leave of absence in order to come to you, and learn whether the Lord would still allow me to return to him. I have, through my sad way of life, so much injured my health, am so much weakened, that when I saw you, I was quite overpowered by my feelings, and sunk into a swoon. Oh tell me what I can do to obtain mercy. I have acted so wickedly, my sins are too great to be forgiven." A stream of tears accompanied his words. I said to him, 'Be comforted, my son; Jesus accepts the sinner. You speak like the Prodigal Son: 'I will arise, and go to my Father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son.' You speak as David to Nathan, 'I have sinned against the Lord;' I speak as Nathan to David, 'The Lord hath taken away thy sin.' Only believe." We prayed together; but he could not directly find comfort: though

it was not long ere he was restored to peace, and returned to his regiment with the firm determination to remain true to his Saviour, and serve him until death. When his military career was at an end, he entered a seminary for instruction, and is now teacher in a free-school. May the Lord keep him, in his love, unto the end. Yes; Jesus will accept sinners, even those who may be called the greatest of sinners, who have fallen away from him; if they fly from the service of sin, and seek him in earnest, he will give them the foretaste of salvation; not one needs be shut out. Oh may the sound of this salvation be heard in all lands, by Heathen, Turks, Jews, and Christians, that all may know Jesus the Saviour of sinners.

XX.

NECESSITY TEACHES PRAYER.

"They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles."—Psalm xxiv. 6.

THE dear little Charles was also one of the regenerated children; but was certainly not at

first impressed with a living faith. After a time he went to a Grammar school, fell again into the ways of the world, and prayed no more unto the Lord. From this school he came back to his native town, and had a situation in an apothecary's shop; but as he was weak, he could not bear the strong scents in it, therefore was obliged to choose another way of life. He determined to get a situation in the Post Office, and for this purpose had private instruction from a pious believing man. "You must pray for success," said the latter to him as he returned to the Grammar school for examination. This he did not do. When however, in the following year, everything depended upon his being in the first class, where his master did not seem inclined to place him, then his teacher's words sounded incessantly in his ears: "You must pray:" and his sins rose up as mountains before him: he felt he was too unworthy to be heard, but he would try and pray. And behold, he did try, though at first in vain; then he became anxious, and searched among his dust-covered books for the Bible; he read, and all that he had heard at school returned to his

mind. Now he threw himself in the dust before the Lord, and could pray: above all things, he prayed for forgiveness of his sins, the renewing of his mind, and that he might succeed. Behold, his prayers were heard in every particular. This affected and humbled him greatly; and he has lived ever since, in spite of many struggles with the world, a decided believer; and his desire of gaining a situation in the Post Office was granted. Another boy, as he at a later period related to me, thought to himself, during the hours of religious instruction, that he must turn to God, or he should be lost. However, when he, after school, mixed with the other boys, all his resolutions were forgotten. Then he quieted his conscience with the thought that, when he was confirmed, he would give himself up to the Lord; but at that time he had a new coat and bunch of flowers given him, which took up all his thoughts; so that the Confirmation address made no impression upon him. After this he learnt gardening from his father; and as all his companions were quite unconcerned about God's word and everlasting life, he went on for more than a year without recollecting that he must work out his

own salvation with fear and trembling. His parents had occasion to go on a journey; he alone remained in the house, which stood very retired in the garden. He became fearful of thieves. "Oh!" thought he, "if thieves were to come and kill you, what would then become of your soul; you are still unchanged." He went into the house, fell upon his knees, and prayed. He acknowledged and bewailed his sins; he prayed they might be forgiven, though he came so late for pardon; and, behold, the Lord instantly heard him. He could believe, and arose joyfully from prayer. Yes, he was constrained to weep tears of joy: all fear of thieves was taken from him; his Bible, which he sought out and read, was sweet to him as manna,—he could scarcely leave off reading. His parents, and his brothers and sisters, were now greatly opposed to him, but he held fast to Jesus. From time to time he brought me a gift for the Missions; then I conversed with him. His father did not allow him to come to me, nor to associate with believing people; so long as I continued master he remained true to his faith. God grant that he still is so, and may remain so until eternity! Ah! thus, if

many a seed appears to be strewed in vain, as if the winter's cold had cut it off, in spring it will revive, come up green, and bear fruit for eternity. Lord, shew us the fruitfulness of thy words, though now often hidden from our view.

XXI.

REMAINING FAITHFUL.

"I have no greater joy than to hear that my children walk in truth."—3 John 4.

By the power of God, man becomes, through grace, preserved unto salvation. It is not our merit, but his grace, if we persevere. If a man is in the midst of the storms and temptations of the world, and does not fall away, he has not to boast of it; but deeply to humble himself, and praise the Lord, who has brought to pass such a miracle of grace. To fall into sin, is man and Satan's work; to rise from the fall, and persevere in faith, the gift of God. May every one of my dear pupils who find themselves in these pages, mark well, and never forget, the word of the Lord: "Abide in me: so shall you bring forth much fruit; without me ye can do nothing." Among those who re-

mained faithful, there were many who were supported by believing parents or relations, but there were many also who stood quite alone. Among these were the brothers Henry and Augustus, who were constrained to exhort their mother to believe, instead of being kept by her in the fear of God. They were both apprenticed to masters who were very far from the kingdom of heaven; all however who remained true to their faith, made use, as much as possible, of the means of grace. They went regularly to church; read by themselves the Holy Scriptures; and attended the meetings for religious improvement, at which true believers in the town assembled weekly for prayer; while of those who separated themselves from the company of believers, and only frequented the Church Sabbath-services, no one remained faithful. Henry was now apprenticed to his master, upon condition that he was allowed to attend the religious meetings. Afterwards these meetings, for want of room in the house, were held in the church—but not in the evenings when work ceases, so that the young people could very seldom go to them. They very soon themselves felt the disadvantage of

this. One Sunday two of them came to me. To my question of how they went on, they answered, "Not very well; there is among us no more of our first works and feelings. When we meet together, quarrels and disputes arise; and it is written, (1 Cor. iii. 3), 'For whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?' " I asked, "Whence comes this?" They answered, "We are all become colder in our Christian profession, because we hear too little of God's word, and seldom can attend a prayer-meeting." "Do you not meet amongst each other?" said I. "Where should we meet?" answered he: "In our house, my master would not suffer it." The other said, "All the children are in our sitting-room; they make too much disturbance, and the workshop is too small." Then I remembered the words of the Lord, (Colos. iii. 16), "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' Heb. iii. 12, 13: 'Take heed, brethren, lest there be in any of you an evil heart

creased greatly. Many of them were from among the tradespeople and professions; they grew visibly in the Lord. How blessed were these young people! While too many other youths were wasting their precious Sundays and holidays in public houses—there sacrificing their hard earned wages as well as their healths; these refreshed their souls with the bread of life; sang hymns and spiritual songs; and so improved themselves in this exercise by means of a Singing Society, that they sung publicly in the churches on festival days. They also read together Missionary intelligence, and collected largely for the poor heathen. They were economical in their habits; so that though they dressed well, yet they laid by something. Most of them are already master-workmen, and form truly Christian families; others have situations in schools, where they labour with a blessing. For you, dear Reader, as well as for them, is eternal life prepared. Oh separate not yourself from your Saviour's love; choose the blessing, and reject the curse.

XXII.

THE MANNER IN WHICH THE YOUNG MEN ENTERED UPON THE NEW YEAR

"Having every one of them harps and golden vials full of odours, which are the prayers of the Saints."—Rev. v. 8.

ONE New Year's Eve will never be forgotten by me. The children of this world are accustomed to close the Old in the pleasures of sin, and to begin the New in the same manner. Our dear young men in Christ did otherwise. They assembled again at my house, in the upper room, (whilst I lay ill in bed), for spiritual improvement: they commenced with singing, and then read a passage of the Holy Scriptures, and commented upon it. It became late, almost eleven, and still I did not hear them come down. I thought they must have gone away without my being aware of it, but found from my wife that they were still there. She sent the servant up stairs to see how they were employed, and she, when she came down, gave the followin gaccount: "I heard," said she, that they were praying, and remained standing at the door. One prayed after another. Oh! I never in my life heard such praying; it struck

quite through my heart." Upon this my wife went up also for a little time; she could not describe the fervour with which these young men praised their Lord for all his goodness towards them and all mankind. Thus did they close the old year, and thus did they enter upon the new. They spake and were silent; they praised and deplored; they found words to speak of misery, and of mercy; they wept with those who wept, and rejoiced with those who rejoiced.

XXIII.

THE SICK CHILDREN.

"Days should speak, and multitude of years should teach wisdom. Great men are not always wise; neither do the aged understand judgment."—Job xxxii. 7—9.

Of the Jews who went out of Egypt under Moses, only Joshua and Caleb entered the Promised Land; the others, on account of their unbelief, were slain in the wilderness. Thus among those of my pupils who have until this time remained faithful, some may yet fall away and be lost. Concerning one I am very

uneasy. He is become one of those who would be considered pious, and have ever Christ in their mouths, without having experienced genuine repentance — who are unmindful of God's word. "Whosoever be he of you that forsaketh not all that he hath, he cannot be my disciple." (Luke xiv. 33.) He joins in the ways of the world too readily; his excuse is, "Christian liberty." "Yes," I say with the Apostle Paul, "you have been called unto liberty, only use not liberty for an occasion unto the flesh." Another seeks for the good opinion of the world; he is become indifferent in prayer, in reflecting upon the word of God, in intercourse with the children of God. Intercourse with a mere worldling, whose friendship brought upon him no reproach, became dearer to him than that of the despised followers of the Lord. His belief is become lukewarm. The Lord says, "I know thy works, that thou art neither cold nor hot:" so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Be then, dear Reader, diligent, and repent you of your sins." A third is an innkeeper, and is too much engaged with his business to attend to the things of

God. A fourth suffers himself to be kept back by his unbelieving, yet weak wife, from working out his own salvation with fear and trembling. And "they all with one consent began to make excuse: I have bought a piece of ground, and I must needs go and see it: I have taken a wife, and therefore I cannot come, &c. &c." (Luke xiv. 18.) Is it not to be feared that, of the supper to which they are invited, they will never partake? But secure are all they who die in Jesus. Some of my dear converted children God was pleased to remove from this life of sin, to that life where wickedness does not pervert the understanding, nor false teachers deceive the soul: also of these I will give some examples. Two dear little children, of a poor pious family, were afflicted with the dropsy. Both suffered great pain. The youngest lay patient as a little lamb, and prayed earnestly that the Lord Jesus would come quickly, and take him to himself. The eldest child was not so patient; he prayed also, but it was to be well again. He was not willing to die. When the parents strictly examined the children upon the state of their hearts before God, they found in the youngest a lively sense of sin, but also

grace. Not so the eldest; he did not clearly see his sinfulness. The parents prayed fervently that the Lord would bestow upon him also repentance and faith. One day they promised both of them new waistcoats if they would lie perfectly still: but the youngest said, "Oh! dear parents, I want no more waistcoats; I shall die soon, and then I shall receive better clothing." He soon after slept in Jesus. Soon after the other brother became heartbroken on account of his sins; he prayed with tears for forgiveness, and, behold, received comfort, and longed also to be with Jesus. He died strong in faith. Both parents, and some friends who had seen these two dear lambs so blessedly fall asleep, were enabled to praise the Lord that he had so early, and in the faith, taken them to himself: they concluded by singing the hymn, "Hallelujah, praise the Lord more and more for all his works." Where children of the world are without comfort, even there can God's children joyfully exclaim, "If every soul knew Jesus, and how inexpressibly blessed the state of the true Christian is; oh! with what joy would they come out from the tumult of the world, and immoveably rest upon

the blood and sufferings of their Lord and Saviour.

XXIV.

THE TEACHER'S SON, WHO BECAME HIS FATHER'S TEACHER.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."—James i. 5.

THERE came into the school, from a neighbouring village, the son of a schoolmaster. One day, as he had not learned what he had to do in geography, I suffered him to remain in my room. He continued three hours with me, and still could not say three of the towns names that he had to learn; when I scolded him, and still longer kept him in. He cried very much, and said, "Master, it is not my fault; I studied yesterday until midnight, but I cannot remember it." Upon hearing this, I felt very much for the poor boy, and said to him, "If you cannot remember it, keeping in will do no good; go home, and try to learn something; but every time before you study pray to God for strength and grace to do it;

and at length began to pray in earnest. The sisters became believers, and both parents earnestly sought the Lord ere their son, rejoicing over them, gently, and in peace, slept in Jesus.

Oh Lord! how glorious will be that day when the assembly of the blessed, purified and free from all sin, shall joyfully glorify thee alone in that city "where there shall be no need of sun, neither of the moon to shine in it; for the glory of the Lord shall lighten it, and the Lamb be the light thereof."

XXV.

THE BLESSED DEATH OF THE LITTLE HERMANN.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." —Rev. xiv. 13.

HERMANN was but eleven years old, and attended the second class of boys. He was very quiet and diligent. While he continued in health, he was unacquainted with the state of his own heart; but when he became ill, he sent to beg I would visit him: and when I went, I found in him a precious soul before God. He

lay with closed eyes upon his sick bed. His mother, as I entered the room, related to me what a dear son he was, and what an impression all the religious instruction I had given him had made upon him. I had upon one occasion told him, that before the hours appointed for these lessons he should not play about, but sit still in his place and pray. This he had never neglected, and since had been seriously impressed with God's word. At home he had repeated all he had heard. In the evenings, had explained to his parents the passages in the Bible I had explained in the school. On these occasions, his father was accustomed to fasten the door, that no one might come in. He had daily warned his parents and his only sister, that they must be converted, or they could not be saved. This had caused them to shed many tears, now he was very ill and likely to die. I went to his bedside; he lay in great pain, and had heard nothing of his mother's conversation. "Hermann," said I, "do you hear my voice?" He bowed his head a little. "You are indeed in great pain," I continued. He repeated the movement. "Are you willing to go to your Saviour?" Now he opened his eyes, and looked at me cheerfully, and said,

"Yes." "Are you not a sinner?" "Yes: but I believe in the Lord Jesus Christ, and shall go to heaven." Then he closed his eyes again. I said, "I believe, too, that you will be saved, as you are in Christ. Persevere but a little longer, and he will take you to himself." This, or very like it, was our conversation. It is too long since for me to relate the whole, word for word, that passed. I had not much time, but prayed with him, and returned to the school. Before I could again visit him I was informed of his death; but being anxious to see all that remained of him, I once more went to his dwelling, and beheld his calm and peaceful countenance. His mother related to me his blessed end. It was thus. He had once more opened his eyes, and called his father, mother, and sister to his bedside. He first addressed his father, and caressing him, said, "Dear father, I thank you for all the goodness you have shewn to me. You hoped I should have been your support in age, and now I die; but weep not, I die blessed. If I had remained in the world, perhaps I should have become weak in faith, and have been lost. O! dear father, turn you also to the Lord." He then had a pair of scissors and some paper brought him, and cut out a

coffin; and this he gave to his sister, with the prayer that she might always think of death, and be prepared for it. He cut one out for his mother also; and had scarcely laid down the scissors and paper, than with a cheerful smile he lay down, saying, "Now come, Lord Jesus;" and was gently released from all his sufferings. On the day of the funeral, all his schoolfellows followed the body to the grave. Notwithstanding the weather was rainy, many grown persons also came to the ceremony. After the coffin was let down into the earth, I related simply the holy death of the child, and exhorted the weeping assemblage around me to repentance, that they might die as happy as this little Hermann; and the Lord was pleased to bless this word unto their souls. As we returned, there were two boys before me and the undermaster, whom we had not remarked. One of them was the often mentioned little Henry. The other said, "I cannot believe that Hermann will rise again; his body will decay." Henry answered, "You know not the power of God. Shall not he who has already once created the body out of nothing, be able to restore it?" "But where is the soul in the mean time?" said the other. "Oh," replied Henry,

"do not be uneasy about that, the good God will appoint us a place; think only of repenting, and having faith, that you may be saved." Most of the children went home weeping. One said, "I will never again curse and swear—I will repent, like Hermann." Many said, "We will become like Hermann, that we may be saved like him. Also some grown-up persons at this funeral were struck with a sense of their sins, and began to lead a new life. But what will you do, my dear Readers of all ages? Oh! let us consider the covenant made in our youth with God. Oh! let us die unto the world, and live to Jesus, until the grave closes upon us. Then shall we also, when the time of our departure is at hand, be able to say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing." Amen. (2 Tim. iv. 7.)

APPENDIX.

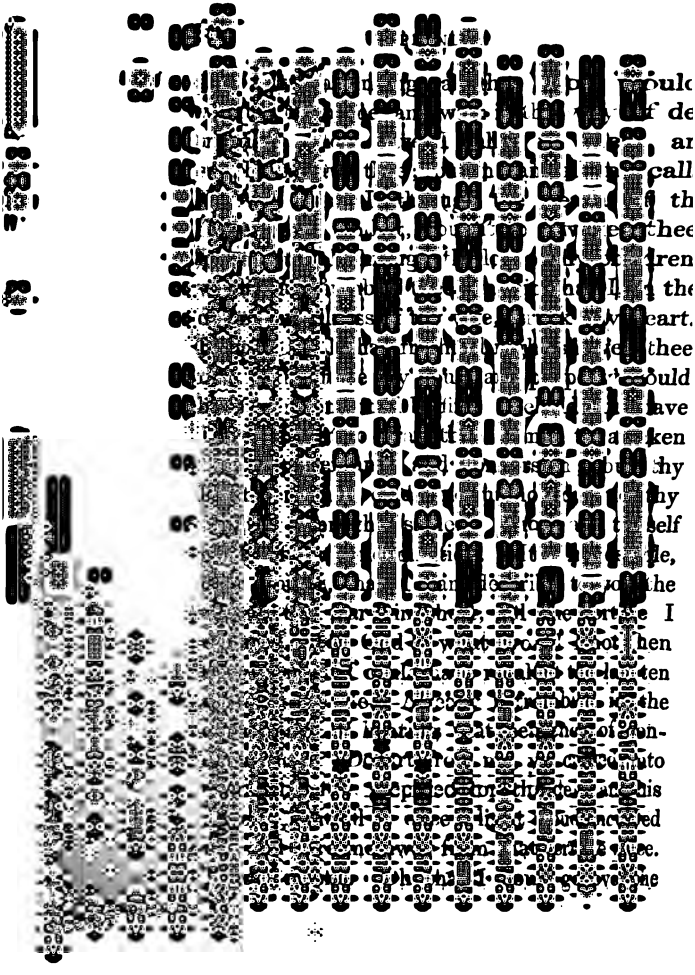
"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."—Luke xv. 24.

CHRISTIAN R——, a tailor, lived a very dissipated life, and was particularly addicted to play and drink. Not even the affecting remonstrances of his wife could turn him from these sins. Also his relations, as well as the minister, frequently counselled, and pointed out the right way to this ungodly man; but they laboured in vain. As soon as their backs were turned, he laughed and jeered at them. The Lord also failed not to visit him. R—— had two children, who were taken from him by death; but he did not seem to remark that these blows were intimations from the Lord, and a summons to repentance. He was soon after visited in another manner. After a violent quarrel which he had with his wife, the latter fell into a dangerous illness. Her miserable state, which he must consider as his own work, struck him to the heart. When, however, his wife regained her health, he returned to his former way of life. After this, a fire broke out in his neighbour's house. His own,

which was also in flames, was wonderfully preserved; but in this he would not see the hand of the Lord, nor understand his warning voice. The merciful God must make use of still stronger means, before this hardened sinner would suffer himself to be softened. He became dangerously ill, and at the gates of death. His conscience awoke, and tormented him more by its reproaches than all the pains his illness caused him—he could rest neither day nor night. At last, however, to the astonishment of all around him, he fell into a deep sleep; during which, from time to time, they observed an uneasiness and convulsion in his countenance. After three hours, he awoke, and earnestly begged his wife to send for the minister. The latter came, and the sick man spoke, and gave the following account:—"After much anguish and uneasiness, I fell asleep, and have, as I am told, slept three hours. No one knows what has occurred to me during that time. It appeared to me as if I struggled in the hardest agonies of death, and sunk under the most terrible pains. Then it seemed as if I was conducted by an angel through large companies of the blessed, and through crowds of thousands of angels, whose

songs of praise sounded from one end of heaven to the other. O God, what a shudder then came over me! my knees tottered more and more. I could not move — my companion bore me. At length I beheld in the distance a splendid elevated throne; and one who sat upon it, whose countenance I cannot describe. 'It is,' said my conductor, 'the Judge of the world, who will judge every one according to his works, whether they be good, or whether they be evil,—that is, Jesus Christ, the Judge of all. Wast thou pious? didst thou keep close to him? then have courage — then be comforted, and draw near.' My torments increased, the closer I approached this awful being. I cannot describe what my feelings were; but this I thought, that in hell no one could suffer greater torments than I suffered at this moment. I was now arrived; the Judge looked at me earnestly, then lifted up his voice, and brought all my sins before me. How terrified was I then at myself! Every word was as a stroke of a dagger in my heart. No sound could I utter. It was as if all whom I had injured, misled, or caused to suffer, stood round the judgment-seat of the Lord; and that every one went up and com-
-'ned of me, and called upon the Judge for

vengeance. Even the sins of my youth were singly brought to light. All was revealed—all the wickedness that I had in secret practised; or that I had intended to practise. Also, you, revered Pastor, witnessed against me, that I had not followed your warnings and exhortations, and through my ungodly example had been a scandal to the congregation. You, dear wife, stood up also against me, and confessed that I would not listen. At the same time I saw my blessed father and mother among the crowd with streaming eyes, looking at me, and grieving for me, wringing their hands. And now the Judge spoke; unveiled my most secret thoughts—the most hidden desires of my heart—brought all my evil deeds to light which I had performed in secret, and with the greatest circumspection had kept from the world. What glances did the whole assembly now cast upon me. I believed, at this moment, nothing else than that my soul must perish. It is still as if I could hear the words of the Judge of all the earth: 'Thou hast thyself prepared thy misery. What have I not done to point out to thee the way of salvation? I gave thee parents, who brought thee up in the truth, and led thee often into the company of good men, that thou mightest take example from them;



world, and relate to all obstinate sinners what I have experienced; but no, no, they would not believe it. I would not have believed it; and for many years despised the name that now calls me to repentance. Oh, now, I know what I have done, and see it with terror. Oh, Jesus! what is there before me. Pray, dear Pastor—oh do you pray for me; and you also dear wife. Perhaps the merciful God will listen to the united prayers of pious hearts for a miserable sinner." Scalding tears obstructed the voice of the sick man, and powerless he sank back upon his pillow. Now began the worthy minister, who until this time had listened, deeply affected, to the narration, to point out to the wretched man He who came into the world to seek and save lost sinners, who himself hath said, "There will be joy in the presence of the angels of God over one sinner that repenteth; and in whom we have salvation through his blood — even the forgiveness of sins."

He then prayed with the sick man; who, through the pious conversation, and earnest prayers of the good minister, felt himself wonderfully refreshed. From this time he improved daily. The pious guardian of souls conversed often with him, and at his desire

administered to him the Holy Sacrament; of which he certainly now, for the first time, in a right manner partook. He was at last quite restored to health. The change which, during his illness, had taken place in the mind of this man, still shewed itself, to the astonishment of every one, in his conduct. He was not at all like his former self. He was indeed born again. His most precious enjoyment now was prayer, and the study of God's Word. He lived ten years longer, to the joy and comfort of his wife, and all belonging to him. His end was that of a Christian, who, in the faith of his Saviour, departs in the joyful hope of dwelling for ever with the Lord. Reader, whoever you are, if these narratives have touched your heart, then consider well that there is not always time given upon a sick bed for conversion; not always time enough left for the sinner to bring forth fruits meet for repentance. To-day thou art in life: to-day turn unto the Lord, before the night cometh, when no one can work.

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